MINISTERIAL CONVENTION.

(Report continued from PRESBYTERIAN, Sept. 8th.)

Sept. 8th.)

At the conclusion of Mr. Bull's address there were loud ories of "Yote, yote."

The question by the chairman—"Are you prepared for a vote?" was decided in the affirmative. It was found that there were only three motions before the Convention. Mr. Sharpe, and Mr. Lackey, upon request, were permitted to withdraw their motions. The "yeas" and "nays' being called for upon the remaining motion of Mr. Harper—"To agitate for a Sustentation Fund,"—it was carried "yea" by an overwhelming majority, and the chairman declared the same to be the decision of the Convention.

The Chairman.—"I suppose the ques-

Onvention.

The Chairman.—"I suppose the question now comes to be, 'In what way are we to give effect to this resolution? Is each one to be left to himself to carry it out

we to give elect to this resolution? Is each one to be left to himself to carry it out in whatever manner he may think proper? or are we to propose some plan by which uniformity of movement can be secured?" After discussion it was agreed:—"That inasmuch as great wisdom and prudence will be requisite in the carrying out of the resolution of the Convention, a committee be now appointed to prepare a scheme for united action, and that the members of this Convention agree to give such aid to the committee in their work, through the columns of the British American Pressyterian, or otherwise, as they may be able."

The Chairman and Secretary were appointed a committee to draft a scheme, in accordance with the aforegoing resolution, and to report at as early a date as possible, the members of the Convention agreeing to await said report before commencing their exampaign in their respective districts.

The Convention was then dissolved in

Financial Report.

The following is the financial report of the congregations under the inspection of the Owen Sound Presbytery to the schemes of the Church for the ecolesiastical year

Division Street Congregation, Owen Sound—Rev. John Somerville. French evangelization \$21, Nesbit fund \$20, Assembly fund \$10.50, aged and infirm ministers' fund \$21, Knox Collego \$80, Presbytory fund \$10, Clerk's salary \$4, Sabbath School \$13, Home Mission \$42 50, Foreign Mission \$20.50—total, \$191.50.

Latona Congregation—Rev. A. McDiar-

Latona Congregation—Rev. A. McDiarmid. French Evangeization \$18, Assembly fund \$18, aged and infirm mineters' fund \$11, College fund \$82, Presbytery \$18, Clerk's salary \$4, Home Mission \$26, Foreign Mission \$45—total, \$167. N.B.—This congregation is accredited by the Assembly with \$185 to the schemes of the Church.

Church.

Chatsworth Congregation—Rev. James Cameron. French evangelization \$20.00, Assembly fund \$12.75, aged and infirm ministers' fund \$15, Knox College \$20, Presbytery fund \$4, Clerk's salary \$2.00, Home Mission \$40, Foreign Mission \$20, additional \$4—total, \$129.75.

Lake Shore Congregation—Rev. R. Dewar. French evangelization \$9.50, Assembly fund \$5.50, aged and infirm ministers' fund \$8.28. Knox College \$5.65. Pres.

sembly 14.20 co.50, aged and thirm maisters' fund \$8.28, Knox College \$5.65, Presbytery fund \$5.66, Clerk's salary \$2, Sabbath School China Mission \$15.63, Home Mission \$19.50, Foreign Mission \$6.60—

Mission 319.50, Foreign Mission \$6.50—total, \$76.12

St. Vincent, etc., Congregation—Rev. A.
Stevenson. French evangelization \$18,
Assembly fund \$11.48, aged and infirm
ministers' fund \$28.25, Kuox College \$6.25,
Presbytery fund \$7.61, Clerk's salary \$2,
Home Mission \$7.88, Sabbath School
Foreign Mission \$4.80, Nisbet fund \$14,
Stewart fund \$15.50—total, \$110.37.

Meaford Congregation.—Rev. D. B.

Meaford Congregation.—Rev. D. B. Whimster. Fronch evengelization \$4.00, Whimster. Fronch evengelization \$4.00, Assembly fund \$6.02, aged and infirm ministers' fund \$6, Knox College \$4, Prosbytery fund \$6.02, Clork's salary \$2, Home Mission \$80.57, Fcreign', Mission \$4, Malcolm fund \$10—total \$75.60.

Knox Church, Sydenham.—Rev. A. Mo-Lennan. Assembly fund \$12.50, aged and infirm ministers' fund \$12, Knox College \$10, Presbytery fund \$3.12, Clerk's salary \$2, Home Mission \$15, Foreign Mission \$7—total, \$61.62.

total, \$61.62.

Presbytery fund \$4, Clerk's salary \$2, Home Mission \$10.82, Foreign Mission \$9.87 total 855.12.

Knox Church, Owen Sound-Rev. D. Morrison. French evangelization 310, Assembly fund \$1, aged and infirm ministers' fund \$8, Clerk's salary \$2, Home Mission (Kilsyth) \$14—total \$35.

(Kilsyth) \$14—total \$35.

Leith and Johnston Congregations.—

Bet'E. B. Rogers. French evangelization total, \$3.

No more reported. Total, \$3.

No more reported. Total, \$3.

No more reported. Total, \$3.51.

Stall the monies raised by our congregations are harafter to be included in our

tions are hereafter to be included in our financial report as an incentive to others, as well as a credit to themselves.

ROBERT DEWAR. Convener.

A TEXT for tired ministers to practice : "Come ye yourselves apart into a desert place, and rest awhile."

THERE is in Virginia, a church called the "Tomahawk Baptist Church"—Church militant, with a vengeance.

Rev. Mr. Anderson, colored Episcopalian, of New York city, has joined the Reformed Episcopai Church.

A DISTINCTION.—When the late Dr. Guthrie was in the county of Ross, his attention was directed to 2 servant girl who astonished her master by refusing to feed the cows on the Sabbath. She was ready a milk but rould by no many feed them. the cows on the Sabbath. She was about to milk, but would by no means feed them, and her defence shows that, though a faratic she was not a fool. "The cows," natic, she was not a fool. "The cows," she said—drawing a nice metaphysical distinction between what are not and what are works of necessity and mercy that would have done honor to a causist—"the cows came milk themselves; so to milk them is a clear work of necessity and mercy. But let them out to the fields and they'll feed themselves!"

Priests in Elections.

The enquiry into the means adopted to secure the election of the Hon. Mr. Lange-vin, "the mau of the \$82,000," as his oppo-nents designate him, has demonstrated bevond a doubt that he owes his seat in the House of Commons solely to the influence of the Roman Catholic hierarchy, and not to the free votes of a free people. There is, perhaps, not another place in the world where the Catholic clergy could be more comfortable, better treated, or better obeyed than in the Province of Quobec. But the than in the Province of Quobes. But the more improved their own circumstances become, the more tightly do they seek to bind the bonds of mental slavery in which thoy hold their people. There is no obstacle to prevent them from gathering the whole French Canadian nationality into a bundle of fagots which nothing could break, did they not seek to enslave it by extending their anthority over it. They are not content with holding in their grasp the religious faith of their followers, but must needs demand the giving up of their political faith as well. The more intelligent Catholics are breaking away from those bonds. They feel that their priests are assuming too much power. There are these bonds. They feel that their priests are assuming too much power. There are even intelligent priests who feel that the blind and generally unconscious tyranny of the hierarchy as a class is striking a blow at Catholielsm in Canada which will take a very long time to heal. How, for instance, could any intelligent priest think otherwise when brought face to face to face with the utterances of the curc of St. Hilarion? Hear him, in the pulpit, addressing his impressionable parishioners:—"You are a crooked and perverse generation, and you crooked and perverse generation, and you understand nothing. I am going, therefore, to explain to you your duty. There are two banners, the red and the blue. The are two banners, the red and the blue. The blue is the banner of the Pope and of the Conservative party. The red is that of Victor Emmanuel, Garibaldi, and the Liberal candidate without committing a mortal sin. At death, those who shall have voted for the Conservative candidate will go with the Pope, the bishops and the priests, and those who shall have voted for the Liberal candidate will go with Victor Emmanuel and Garibaldi. It is your duty to follow your cure even if he is mistaken, for then it is not upon you but upon him that the responsibility for what you do will fall." Could anything be more objectionable, more powerful for evil, than this? The cure tells his people that they must put their consciences into his hands to be moulded at his pleasure. They must have no views but his views, no political gods but those he directs them to worship. Is but those he directs them to worship. Is it possible to imagine a greater despotism in free Canada? And yet there are those who would have us believe that the utterances would have us believe that the utterances of a priest, even under these circumstances, are no more to be condemned than the stump harangues of the laymen. There is, however, quite another view. The utterances of a priest from the altar partake of something more than the nature of ordinary cx-cathedra utterances, for they fall on the ears of the congregation as words not to be disobeyed, because of the holiness of the place of delivery and the veneration with which the altar is regarded. Or, as Judge Keough, in trying an election case, said,—"I can only liken the influence exercised upon a congregation by the voice of the priest from the altar to the influence that overpowered the Jews when the rabbi adoverpowered the Jows when the rabbi ad-dressed them from without the sanctum sanctorum." When the time comes when politicians are as much concerned about religious liberty as they are about their own party advantages, we shall hear of fewer of these political harangues from the pulpit. But that time is still, seemingly, afar off.—Toronto Telegram.

Mr. George Smith, the Assyrian explorer, is dead. Deceased, it will be remembered, headed the Daily Telegraph expedition for searching the ruins of

PROTESTANTS AND HOMAN CATHOLICS AS STUDENTS OF THE BIBLE.—An agent of the Tract Society, speaking at a noon-day prayer-meeting, made the remark that Roman Catholics, when they read the Bible, did so in a very different way from Protestants, with whom it was an oft-told tale. "They dug into it," and got at the marrow of its meaning. A similar story was told by a French colorater, who remarked that Thornbury, &c., Congregation—Rev. D.
M. J. McInnes. French evangelization \$4,
Assembly fund \$12.67, aged and infirm
ministers fund \$5.09, Knox College \$6.77, along the latter informed a growd of villagers, who came into the store, of his purchase. A great majority owned to having Bibles or Testaments. One who had been studying a Testament for nine years said he had found some curious things there. He had found some curious tinings there. He had found a tariff which Christ imposed on His apostles. On being asked "What was that?" he said that it was this: "Freely ye have received, freely give." They said that was very different from the tariff of their Church, which charged twenty-five cents for a mass, and higher for other spiritual substances. He said he hed other spiritual advantages. He said he had also found purgatory in the Testament, and could not understand how Protestants could say that it was not there. On an enquiry into this question he stated that the Testament said, "The blood of Jesus Christ purgeth us from all sin." The others said that it was very different from the purgatory of the Church. In this manner he led them on through a variety of points, showing that his mind had been emancipated by the study of God's Word. Many thousand Testaments are, it is believed, doing a like work throughout the

Official Announcements. MEETINGS OF PRESBYTERIES.

At Cobourg on the 26th September, at 10 a.m.

BARRIE —At Barrie, on the last Tucsday of September, at 11 a.m.

BARON.—In Knox Church, Kincardine, the on last Tucsday of September, at 4 p.m.

MANITORA.—At Winnipeg, on the 2nd Wednesday of October.

CRATHAM.—In St. Andrew's Church, Chatham, on Tuesday, 26th September, at 11 a.m. HAMILTON.—In the Central Church, Hamilton, on the last Tuesday of September, at 11 o'clock, a.m.

LOWDON.—Next regular meeting will be held in First Presbyterian Church, Louden, on 1804 Tues-day of September, at S p.m.

HOME MISSION COMMITTEE.

WESTERN DISTRICT.

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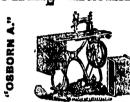
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